

INTRODUCTION.

intended to expound and elucidate the philosophy and the practices of the *Veda*, and are, therefore, necessarily subsequent to the *Sanhitā* and *Bṛhadhmana*, although attributed to names of ancient celebrity,—

JAIMINI and VYASA. These works were, possibly, contemporary with the liturgical aphorisms ; the

Vedānta Sūtras being, also, posterior to the *Upanishads*. Wow,

all these writings are older than MANU, whose

cosmogony is, evidently, a system of eclecticism compiled

from the *Upanishads* & the *Sāṃkhya*, and the

Vedānta, and many of whose laws, I learn from Dr. Miiller,

are found in the liturgical *Sūtras*. Tet MANU notices

no *Avatāms*, no KAMA, no KRISHNA, and is, conse-

quently, admitted to be long anterior to the growth

of their worship as set forth in the *Uddiāyana* and

Mālidbhārata.

There is, in MANU, a faint intimation that Buddhist-

ical opinions were beginning to exert an influence

over the minds of men,—in the admission that

the greatest of virtues is abstinence from injury

to living beings,—which would make his laws pos-

terior to the sixth century B.C. But, conjecturing the

probable dates of the heroic poems to be

about the
third century'B.C., we cannot place MANU
lower than
the fifth, or sixth, at least; beyond which
we have
the whole body of philosophical and *Vaidic*
literature.

This would carry us, for the age of the
Brdhmana, to
the seventh, or eighth, at the least; and
we cannot
allow less than four or five centuries for the
composi-
tion and currency of the hymns, and the
occurrence of
those important changes, both civil and
religious,